limited and ignorant manifestation,—in part an expression but in part also a disguise of the original being, consciousness and delight of existence. If this state of things is permanent and unalterable, if our world must always move in this circle, if some Ignorance is the cause of all things and all action here and not a condition and circumstance, then indeed the cessation of individual ignorance could only come by an escape of the individual from world-being, and a cessation of the cosmic ignorance would be the destruction of world-being. But if this world has at its root an evolutionary principle, if our ignorance is a half-knowledge evolving towards knowledge, another account and another issue and spiritual result of our existence in material Nature, a greater manifestation here becomes possible.

A farther distinction has to be made in our conceptions of unreality, so as to avoid a possible confusion in our dealings with this problem of the Ignorance. Our mind, or a part of it, has a pragmatic standard of reality; it insists on a standard of fact, of actuality. All that is fact of existence is to it real, but for it this factuality or reality of the actual is limited to the phenomena of this terrestrial

existence in the material universe. But terrestrial
or material existence is only a part manifestation, it
is a system of actualised possibilities of the Being
which does not exclude all other possibilities not
yet actualised or not actualised here. In a mani-
festation in Time new realities can emerge, truths
of being not yet realised can put forth their possi-